

Work for Chimny-fweepers:
OR

A warning for Tabacconists.

Describing the pernicious
vse of *Tabacco*, no lesse plea-
sant then profitable for all sorts
to reade.

Fumus patria, Igne alieno Luculentior.

As much to say,

Better be chokt with English hemp,
then poisoned with Indian Tabacco.



Imprinted at London by T. Este, for Thomas
Bushell, & are to be sould at the great North
dore of Powles, 1602.

7595-242

To the Reader.



Am to well asured (good Reader) that in undertaking this veine discourse of the pernicious & vulgar use or rather abuse of Tabacco, I shall draw vnto my selfe no smal hatred among our smoky gallants, who hauing long time glutted themselues with the fond fopperies and fashions of our neighbour Countries: yet still desirous of nouelties haue not Iucke to trauell as furre as India to fetch a Duke venenum, a gracian Helen, an insatiate Messaline, and hugge a stinging serpent in their bosomes: nor am I ignorant, that to the wiser sort this treatise will seeme at the first a fruitlesse labour, of an idle braine, and to other some a vaine florish of a carping minde: And that beecause in this treatise is utterly reprehended and in some sort refuted, that which of many excellent & learned men hath beene most highly commended, and by sundry persons of high estate hath beene experimented and tryed verie commodious for the health of man.

For Monardus in his treatise of the West Indian simples, Carolus Clusius in his Comment vpon Garcaas de Stirpibus et Aromaticis Indicis, and Baptista Porta in his 8. booke and 11. Chap: of Naturall Maecick doe commend this plant as a thing most excellent and diuine.

And in these our daies many excellent Physitions and men of singuler learning and practise, together with many gentlemen and some of great account, doe by their daily use and custome in drinking of Tabacco, giue great credit and authoritie to the same: yet neuerthelesse if it shall please them

A.iii.

either

To the Reader.

either with patience to heare, or with iudgement to reade these few lines, and with indifferencie to waite and ponder the reasons herein aleadged, I doubt not but they shall finde, neither the great authoritie of the one, nor the usuall practise of the other, nor yet them both united and conioined in one, a ground for this their vulgar practise of a thing so hurtfull and pernicious to the life and health of man.

Authorities of expert and learned men in their art (I confesse) bee motiues of waight and importance to leade and draw the vnlearned and vnskilfull sort, who for the more part sticke and relie more on the authoritie of the teacher, then on his demonstrations and proofes, to yeeld to their assertions.

But of all heresies in Philosophie that Pithagoricall precept (*Ipsē dixit*) seemeth most grosse, hurtfull, and pernicious: Heere upon wee finde that Aristotle in his Morals thought it not a matter of wisdom or worth commendation, to content himselfe with the bare authoritie of his Maister Plato, (who no doubt was in learning most excellent: but laying Platons assertions in one skale of the ballance, and reason with experience in the other, and finding his Maisters authoritie to light to counterpease reason, hee made it no scruple to swarue and discent from *Ipsē dixit*, and stuck to sensible reason, as a most euident meanes to bring a sensible and reasonable creature, to the knowledge and vnderstanding of the truth.

The like in Physicke did Galen, dissenting sometimes from his Maister Hipocrates, (for so may I terme him, for from him he had his light:) & of set purpose in his Comments on Hippocrates Epidemicks, and Aphorismes doth refute him: And Aristotle had wont to say, *Amicus Plato*:

sec

To the Reader.

fed Magis amica veritas. Plato was his friend, (for from him hee had his learning and knowledge) but Truth and Veritie was his greater friend, and therefore in equitie & right hee ought rather to take hir part.

So for truth sake onely did Varro write against Lelius. Sulpitius against Cassellius, Saint Ierome against Hilaris, Saint Augustine against Hierome and Ambrose also. These men made euer more accompt and estimation of veritie and truth, then of the authoritie of learning many who soeuer.

Let it not therefore (good Reader) seeme a vaine thing to you, or an argument of an Idle braine, for mee to discent in iudgement of Tabacco, from those authors before aleaged, hauing as I suppose, both solide Reasons and true Experience on my side to counterpease their authorities founded rather on opinion then any certaine science or demonstration.

Philaretus.

Not the desire of any priuate gaine,
 Nor *Momus* motions of a Carping braine,
 Nor for reward from some *Mecenas* list,
 (How euer men may Censure as them list,)
 Nor the desire to see my name in print,
 Like pupill Poets whose mindes looke a squint,
 To heare the Vulger sorts applauding voice,
 Commend their budding Muse; Inuentions Choices;
 Hath forc't mee take in hand this idle taske,
 And *Trinidados* smokie face vnmaske,
 Who beeing but a swartie *Indian*,
 Hath plaid the painted English *Curtesan*,
 (Pitie: that so faire *Albions* worthie wits
 Should fall into such furious frensy fits.)
 But Nature, Loue, and my welwilling pen,
 To Englands soile, and my deere Countrymen,
 Dutie and due allegiaunce binding band,
 Hath forst mee take this idle taske in hand,
 Which when it comes to the Iudiciall view,
 Of the quicke sighted and refined Crew,
 Of new enstalled Knights *Tabacco*ists,
 Or the sterne Censours Leering *Lucan*ists,
 I'm sure the one will with the reeking fume,
 That smoketh from his Nostrils would Consume.
 Like fire and brimstone: my truth telling rimes,
 (Such is the flintinesse of moderne times,)
 Another teares my guiltlesse paper booke,
 Hiding them in his bigge slops pocket nooke,
 And at some publike shew in all mens fight,
 With them hee kindles his *Tabacco Pipe*,
 They burne for *Heretiques*, (O foule Impietye,)
 Cause they blasphemed *Tabaccos* Dietie.
 Let none denie but *Indies* soile can yeeld,
 The sou'raigne simples, of *Apollons* field.
 Let England Spaine and the French *Fleur de Lis*,
 Let Irish Kerne and the Cold seated *Free*se
 Confesse themselues in bounden dutie stand
 To wholesome simples of *Guyana* land.

But

But hence thou Pagan Idol: tawnie weede,
Come not with-in our Fairie Coſts to feede.

Our wit-worne gallants, with the ſent of thee,
Sent for the Deuill and his companie,
¶ Go charme the Priest and Indian Canniballs,
That Cerimoniously dead ſleeping falls,
Flat on the ground, by vertue of thy ſent,
Then waking ſtraight, and tells a wonderment,
Of ſtrange euentis and fearefull viſions,
That he had ſeene in apparitions.

Some ſwaggering gallants of great *Platoes* Court,
I warrant you would he the truth report,
But would I were a Charmer for it ſake,
In England it ſhould little reſt ytake,
O I would whip the queene with rods of ſteele,
That euer after ſhe my ierks ſhould feele.
And make hir ſweare vppon my Charming hand,
Neuer t'ſet foot more on our Farie land.

Pittie it is that ſmoking vanitie,
Is Englands moſt eſteemed Curtieſie.
Oft haue I heard it as an ould ſaide ſawe,
The ſtrong digeſting hungrie Camells mawe,
Brooks ſtinging nettles and the vileſt weeds,
That ſtinking dunghils in ranke plentie feeds.
But t'is a toye to mocke an Ape in deed,
That Engliſh men ſhould loue a ſtranger weed.

Oh crye you mercie now the cauſe I knowe,
It is *probatum* for the *Pax* I throw,
Peace tel-tale peace, blab not thy countries fault,
O ſeek to hide it in obliuions valt.
See if thou canſt with arguments reſtraine,
The ſmokie humors of each wit-worne braine.
Then will I neuer looke for greater gaine,
Nor euer think my labour loſt in vaine.

J. H.

B.

FOR the dislike that I haue conceiued in the vse and practise of *Tabacco*, I take it to be grounded on eight principall reasons and arguments.

- 1 First, that in their vse or custome, no methode or order is obserued. Diuersitie and distinction of persons, tymes and seasons considered, no varietie of accidents and diseases pondered.
- 2 Secondly, for that it is in qualitie and complexion more hot and drye then may be conueniently vsed dayly of any man: much lesse of the hot and cholerique constitution.
- 3 Thirdly, for that it is experimented and tryed to be a most strong and violent purge.
- 4 Fourthly, for that it withereth and drieth vp naturall moisture in our bodies, therby causing sterilitie and barrennesse: In which respect it seemeth an enimie to the continuance and propagation of mankind.
- 5 Fifthly, for that it decayeth and dissipateh naturall heate, that kindly warmeth in vs, and thereby is cause of crudities and rewmes, occasions of infinit maladies.
- 6 Sixthly, for that this herb or rather weed, seemeth not void of venome and poison, and thereby seemeth an enimie to the lyfe of man.
- 7 Seauently, for that the first author and finder hereof was the Diuell, and the first practisers of the same were the Diuells Priests, and therefore not to be vsed of vs Christians.
- 8 Last of all, because it is a great augmentor of all sorts of melancholic in our bodies, a humor fit to prepare our bodies to receaue the prestigations and hellish illusions and impressions of the Diuell himselfe: in so much that many Philosophers and learned men doe hold this humour to be the verie seate of the Diuell in bodies possessed.

A Warning for Tabacconists.

The first Reason.



Touching the first; Where no method or order is vsed, ther resteth in all artes and other actions humane, naught else but dissolution and confusion, a thing, as in the Common weale it is pernicious, so in the preservation of mans health it hath been alwaies adiudged most dangerous.

But that in these our daies, in this land of *England*, this new come simple of the *West* commonly knowne with vs by the name of *Tabacco*: is without all methode and order of most men receiued, may be apparant by this, that it is taken early in the morning, and also very late at night: in the morning fasting, and in the euening feasting and on a full stomacke. In the beginning, middle, and ende of meales. To bee short; at all times, at all houres, and of all persons, this *Indian* stranger most familiarly is receiued: for the smoake of *Tabacco* seemeth to the fauorits thereof at no time vnseasonable. Neither that it ought to bee tied to reasons and rules (being perhaps a thing in it selfe most irregular and vnreasonable) seeing that by experience (as they thinck) they haue found great good & profit by the vse therof.

They boast much of this their experience as a suffi-

B.ii.

cient

A warning

cient ground for this their disorder. But their experience not grounded on reason, but rather repugnant thereto, and contrary to common sence also, is a motive sufficient for the simple, but no way an argument for the wiser sort, to daunce after their vnsauory and vnpleasant *Tobacco Pipe*.

Galen. Com.
apho. Hip. 1.
Lib. 1.

Galen in his Comment on his first booke of *Hippocrates Aphorismes*: sheweth that the art of *Physicke* standeth on two legges, *Reason* and *Experience*: Whereof if either bee wanting, the whole art is lame and maimed.

Experimentū
fallax. Hippo.
apho. 1. lib. 1.

For as *Reason* without *Experience* is very vncertaine: so is *Experience* without *Reason* very perillous and dangerous; especially in matters inwardly to be taken and receiued into mens bodies, the which as they are diuers and differing in nature and complection, so are they also diuersly in diet to be ordered, and by farre contray medicines in their sicknesses cured.

For Example.

I

The diet conuenient for youth, is no waies agreeable to old age: neither is that diet which is appropriate to elder yceres, any way profitable to youthfull and growing age.

Contraria
currantur
contrarijs.

And bodies of temper dry, require things in nature and qualitie moist. But moist complexions and maladies growing of superfluities of humors, are more commonly remedied by things of nature drying and desiccative. By which last meanes wee see by experience, that some diseased of the dropsie (no doubt a colde and moist affect) haue receiued great helpe by the frequent vse of this *Tobacco*. For the liccety & dri'th
of

for Tabacconists.

of this simple, together with his heat, in a body hydro-picall, hauing fit matter & great store of cold humors to worke vpon, doth no doubt in that respect further their health, and yet can it not be iustly inferred heere of, that *Tabacco* simply taken without respect of times, persons, sexe, age, temperament and disease, any waies to be either profitable or els commendable.

Also fasting and abstinence from meate is assigned by *Hippocrates* in his *Aphorismes*, for a good remedie against full and repleat bodies.

2

*Abstinuisse decet nimirum quibus humida membra.
humida desiccant corpora nempe fames.*

Apho. 79. li. 5.

But yet the same *Hippocrates* denieth that kinde of abstinence to bee any waies conuenient for growing yeeres, or for the sick of feuers consuming, & for such as are not accustomed therevnto.

*Humidior victus pueris pariterq; suetis,
Conuenit, accensis corporibusq; febri.*

Apho. 6. lib. 1.

Moreouer some bodies receiue helpe and ease by purging and euocation, as the bodies of wrestlers, and such as are come to the top and extreame height of fullnesse, of whom *Hippocrates* speaketh of in his 3. *Aphorisme* of his first booke.

3

*Ad summam veniens habitudo athletica molem
noxia, cum non quo progreditur habet.*

Apho. 3. lib. 1.

*Vno namque statu cum non consistere possit,
est in deterius retro necesse ruat.*

*Vnde fit ut corpus confestim soluere possit,
quo poterit rursus conuenienter ali.*

And yet the same author in his *Aphorismes* doth testifie purges no waies to bee conuenient for sound and healthy

B.iii.

healthy

A warning

healthy bodies: for saith hee,

*Sana corpora difficulter purgantia medicamenta
ferunt, et cito a purgantibus exoluuntur.*

And to be short, neither one nor the other remedie
can in any respect preuaile, if it bee applied out of his
due time and leason: for,

*Temporibus medicina valet, data tempore profunt,
et data non apto tempore vna nocent.*

And truely as no one kinde of diet can fit all sorts of
bodies: So no one kinde of remedie can aptly be ap-
plied to all maladies, no more then one shooc can wel
serue all mens feet.

What reason therefore haue these *Tabacconists* (I pray
you) to offer this their *Tabacco* after one and the selfe
same order to all men, ages, and complexions indiffe-
rently, making no scruple of the fittest of time, quali-
tie of the disease, or temperament of the person to
whom they offer it.

What thing can be more absurd and phantasticall,
then to minister one & the selfe same remedie to con-
trary & repugnant affects, hot & cold, dry and moist,
emptie and repleat, acute and cronicall, which for the
more part haue deeper rootes, and are of longer conti-
nuance, then can sodenly be blowne away with a puffe
of a smokie *Tabacco Pipe*, yea & some of them can hard-
ly be remoued by the great paines, care & cunning of
the expert and learned in *Physicke*: for,

Non est in medico semper releuetur ut ager

Interdum docta plus valet arte malum.

And yet these *Tabacco* fauorits hold no disease so in-
curable but that in some measure it receiueth either
cure

for *Tabacconists*.

cure or ease by this *Tabacco*.

But I assure you many diseases being of themselves and their owne nature, light and of easie cure, may by the vntimely vse of this same, become altogether incurable, such are, the first step or degree to an *Heticke*, distemper of heat in the Liuer, oppilations of the Lungs, and such like.

And truly if nothing else should make one out of fancie with the vse of *Tabacco*, it might be sufficient for an equall iudge to thinck with himself how vnnaturall a thing it is to peruert the naturall vse & offices of the parts of the bodie, for by the force of *Tabacco* the mouth, throte, and stomacke (appointed by nature for the receipt of food & nourishment for the whole body) are made emunctuary clensing places and sincks, (supplying heerein the office of the most abiect and basest part) for the filth and superfluous excrements of the whole body.

The second Reason.



He second reason against the ordinarie vse of *Tabacco*, is taken from the excesse of his two manifest qualities of heat and dry'th, which *Monardus* and others also haue affirmed to come neere to the third degree of excesse in either qualitie.

So that if men of hot and dry constitution should often vse the feume of *Tabacco*, no doubt they should increase much their distemper, for like added to his like, increaseth the resemblance & similitude the more

accor-

A warning

Arist. topic.

Arist. lib 8.
Cap. 29. De
animal.

according to that *Axiome* in *Philosophie*. *Omne simile additum simili reddit ipsam magis simile*. Wherevpon *Aristotle* in his 8. booke and 29. Chap. *De animalibus*, inferreth, that a *Snake* if he eate of a *Scorpion* waxeth farre more venemous then he was before.

But I neede not to stand long vpon this point, seeing that daily practise & experience teacheth vs, that heat increaseth heat, & things cold, do increase in vs a greater cold, the like may bee said of the other qualities of drieth and moisture, so that in natural reason and common sence it seemeth true that the extreame & violent drieth & heat of *Tabacco*, maketh it far vnfit & vnwholsome for thin & chollerick bodies. And so is it also for youth and such as grow, for *Qui crescunt plurimum habent innati caloris*, this naturall heat in youth, by the immoderate vse of this fierie fume would soone turne vnto a heat vnnaturall, and thereby be occasion of infinite maladies.

But I hold it a thing very dangerous, not onely for the yonger sort, but also for all other ages and constitutions whatsoeuer, to be ouer bold with *Tabacco*. For it doth not onely consume and dissipate naturall heat in them (by increasing of the vnnaturall) but it wasteth also & drieth vpradicall moisture (the principall subiect of natue heat) so that heereof insueth in the bodie great store of crud & vndigested humours, the effects of immoderate heat in vs.

For it is not fierie nor immoderate heat in vs, but rather a milde & vnctuous warmth, consisting in a temperate & moderate moisture that performeth as well concoction as all other naturall actions in vs.

Which

for Tabacconists.

Which thing is verie apparant & conspicuous in such as are afflicted with hot & burning Feuers: In whom as the fierie heat appeareth most, so crude and vndigested humors doe abound more than in such as are cleare of such extremitie of heates, Neither doe their humors at any time come to perfect digestion in them, vntill the rigor and violence of that fierie heate be in some sort (by coling diet and medicine) repressed.

Much lesse therefore are the patrons of *Tabacco* to be beleued in this, that hot and burning Agues (rising of corruption and putrefaction of choler & blood in the veines or about the principal parts of mans bodie) may be cured with an infusion of *Tabacco* leafe in white Wine stiped all night.

For as it was euer an aphorisme & maxime in Physicke, that as like is maintained by his like, So was it also of like certaintie in the same art, that *Contraria a contrarijs curantur*. Contraries are cured by their contraries. I meane contrary rather to the disease, or to the cause of the disease.

But what contrarietie I pray you can be found betwene *Tabacco* and a Feuer tertian or burning Ague: When as they manifestly agree in their principal qualities of heate and dry'th: both equally falling in excessse of either of them? The like may be said of other effects proceeding of the same or like causes.

But to let the diseased passe, and to come to those which are of perfect health, I take it very dangerous and hurtfull for them often to vse this *Tabacco* feume: for thereby great part of that humor is dissipated, wasted, spent & cast forth of the bodie by often vomits,

C,

leeeges,

A warning

seeges, swets and continuall spittings and coughings, which in proesse of time would turne to good blod, and holsome nurrillment for the bodie.

For Crude and watrish humours (which for the most part are all those which by this medicine are ostentymes verie necessarie for many vses in the bodie : As for pliant motion of the Ioynts, and principally for nurrishment of the flegmaticke and colder parts.

And it is a receaued opinion amongst the best Phisitrons that nature (being a prouident and carefull nurce of mankinde) hath purposely left this Crudie humour in our bodyes, to the intent that we might euer haue some thing in store to nourish vs, if happely wee should at any time want other fooode.

Tabacco de-
priueth the
bodie of nou-
rishment.

But that no small part of our nourishment is drawne away by the vntimely vse of *Tabacco*, may manifestlye appeare by those men, who before the vse thereof were grosse and foggie, but after they haue acquainted them-selues with this kinde of practice, they beecame very leane and slender.

So that no doubt, if they desist not in time from farther vse thereof, there is no small suspicion least that they shall thereby fall into Consumptions, and to that of the most daungerous sorts called of the Phisitron, *Marasmus* proceeding of want of substantiall nourishment, and dissipation of naturall heat and decay of Spirits in the bodie.

And heerein I cannot but wonder much at the ouer-sight of some, who otherwise beeing learned and

for *Tabacconists*.

and wise, yet in this seeme very Paradoxically, when as they contend to proue *Tabacco* to bee a great nourisher. For besides that it is manifest that it taketh away great part of our nourishment, by the extreame euacuation it procureth, it is also (by meanes of his great heat and drynesse) verie vnapt to breed any good nourishment in vs.

To this may bee added, his vnpleasaunt and vngratefull smell, insomuch that the tasters thereof beare away with them in their bodies and breath, the loathsome *Tabacco* sent, long time after.

So that it is verie euident and manifest that as well in respect of his substance (ouer hot and dry) as also of his vnpleasing and stincking Sent, it is neither fit to nourish the humerall and solide parts, nor yet apt to refresh and comfort the Spirits of man; bee they naturall in the Liuer, vitall in the heart, or sensible or animall in the braine and sinewes.

For as touching the humours in vs, they are aptest nourished by such things as are either humerall and moyst, or else, may easily bee turned & conuerted into a liquid and thin substance.

And as for the hard and follede partes of the bodie, as bones, sinewes, vaines and artires) they cannot receaue anie nutriment of any thing beefore it bee first turned into some moist and liquid substance also, apt to bee sucked, & drunck into the former parts and afterward by the force of natures worke, assimulated, hardened, and transformed into the very nature and substance of the parts by it nourished.

But as for the Spirits, it hath beene a questi-

C.ii.

on

A warning

on much disputed on amongst the Philosophers, (as *Aristotle*, *Plato*, and others) of olde time, and their expositers since; whether smells or odours may any waies nourish the same. And (if I bee not deceiued) they all agree in this, that mens Spirits doe feeble great comfort and refreshing by such sweet and pleasaunt sauours as are founded and subiected in some moyst and vnctuous matter. But this priuiledge cannot in any respect be graunted to *Tabacco*, both for that hir sauour is verie vnfauorie and stincking, and also beecaue it is placed and founded in a verie drye and withered substance. Inso-much as that the tasters and drinckers thereof, thinke is not fit to bee taken, vntill it bee thoroughly parched and dried, that thereby it might the better receiue the force of the fire, and the sooner be kindled therewith.

Sweet smells
refresh the
Spirits.

Now that sweet and pleasant sauours and delightfull fumes, doe greatly refresh our Spirits and recreate the senses, it is euidently perceiued by our vsuall practise: When to the feeble and languishing persons, and to such as faint or sound, wee presently offer them the Sent of Rose-water mixed with a little vineger, that it might the more speedely perce; and the sicke person feeleth great comfort thereby.

Stinking sa-
uours kill the
Spirits.

But on the contrary, stincking and filthie smells, are so farre from refreshiug vs, as that they vterly extinguish and quale our Spirits in vs; and to some procure hastie and vntimely deaths, (or at the least some incurable maladies, and loathsome dis-

for Tabacconists.

diseases.

Ambrose Paré a French Chirurgeon not vnlearned, and in his profession most expert, reporteth of himselfe in the 12. Chapter of his treatise of the plague, that visiting a certaine patient of his, that had by meanes of the plague a botch in his flank or groyne, and other blanes elsewhere in his bodie: Whilst rashly hee vnfolded the bedde clothes, the better to take view of the sores, hee was sodainly stroke into a sound with the stincke and loathsome breath that steymed from these vlcers, & perced vp to his braine through his nostrills, in such sort as that hee hardly recovered his life.

Ambro. Paré-
us. lib Chirur.
Cap. 12.

Afterward beeing recalled to his sence-and feeling againe, hee thought the house wherled round, and had fallen sodainely downe againe, if happily hee had not taken better holde of the bed post, and stayed himselfe.

How noysome and irkesome a thing vnpleasunt and stincking saours bee to the braines of men may easelie bee coniectured by the vsuall custome of most men, who neuer passe by any vn-sauorie place, but they streight wayes stoppe their noses and mouthes with their hands or other meanes, least that the ill vapour or stench thereof should any waies offend or loath their braine.

But to come to our *Tabacco*, if any man doubt of his ill saour and bad Sent, I refer him to the report of those, who haue had longest tryall thereof. No doubt, except they bee altogether shame-

Tabacco vn-
gratefull in
Sent.

A warning

lesse, they will truelie informe him thereof.

D. T.

I remember that beeing called once to the cure of an honorable Earle now departed this life, amongst other learned and expert Phisitions, there happened one to bee called, Who as in times past hee was Chemicall; so in the vntimely vse of this plant hee seemed to bee ouer fantastical. It fortuned the verie morning that hee came vnto his Honors presence hee had (according to his accustomed wont) taken his mornings draught of *Tabacco*, with the feume whereof, hee so perfumed his Lordships bedchamber in such sort, as that the Earle beeing meruaylous anoyed therewith, tolde mee after the departure of the former Phisition, that from thence forth hee had rather lose the benefit of that mans counsell in Phisicke, then to indure such a horrible feume againe. This good D. beeing demaunded of other Phisitions, (whereof two were hir Maiesties) then present, what reason hee had for this his custome? answered that hee would not but for 100 poundes hee had vsed this feume at first, for thereby hee found great ease for his colde and reumaticke stomacke.

But now saide hee, I would that I could so easilie leaue it, condicionallie I had giuen 300 poundes more, for I finde my selfe heart sicke that daie, till I haue tasted thereof.

No doubtr the long and dailie vse of drincking *Tabacco*, had accustomed his stomacke to draw to it waterish and reumaticke matter in great abundance

for Tabacconists.

dance, the quantetie whereof, vrged nature to seeke meanes for the expelling the same againe, which could, by no other thing bee more fitly performed then by *Tabacco* it selfe.

For as it hath a powre and facultie to draw to the stomacke, (as other strong purges haue) so likewise hath it a propertie and vertue to expell forth the same, no otherwise then all other purges haue. But heerein it differeth from other purges, that it seemeth to bee of a far more thin and subtile nature then other purges bee, by meanes whereof, nature is so pricked and forced often times in such violent sort, as that it causeth violent euacuation, as well by stoole vomits and swetes, as also by saliuacion, coughing and spittings, which thing other purges vsually doe not, albeit they bee very forceable, violent and strong.

So that heereof is gathered the fourth reason beefore aleadged, that *Tabacco* is not familiarly to be vsed beecaufe it is a vehement and violent purge.

The

A warning

The third Reason.

Tabacco a violent purge,



Neede not stand long on this point, to proue *Tabacco* to bee a strong and violent purge: for that in daylie practise and common experience the same is most euident and manifest to most men. And to doubt of that which of it selfe is perspicuos, were grosse stupiditie, and to denie that which is to our sence most cleere and euident, were a point next to extreame folly.

The often scowrings, fluxes, vomets, swetes, and other immoderate euacuations insident to this simple, doe testifie the same to purge most violently.

Further more *Tabacco* is found to bee of that strength and force, that the verie maceration or infusion of one leafe thereof in white wine ouernight doth procure strong and extreame vomits.

D. B. It is as yet fresh in memorie, that diuers yong Gentlemen, by the daylie vse of this *Tabacco*, haue brought themselues to fixes and disenteries, and of late at Bath a Scholler of some good accompt and worshipfull calling, was supposed to haue perished by this practise, for his humours being sharpened and made thin by the frequent vse of *Tabacco*, after that they had once taken a course downeward, they ran in such violence as that by no art or Phisicke

for Tabacconists.

sicks skill they could be stayed, till the man most miserably ended his lyfe, being then in the verie prime and vigour of his age.

But no purge, (be he familiar or gentle, or else violent and hurtfull) ought by the rules of Phisicke to bee saniliarly and dayely vsed of any man that hath respect either of his lyfe, or regard, to his health.

For as concerning such as are in perfect health: ^{Hip. lib. 2.} Hippocrates the Prince of Phisicians in the 36. ^{Apho. 36.} Aphorismes of his second booke, affirmeth: *Corpora sana si per medicamenta purgantur exoluantur celeriter; & quæ prauo cibo vtuntur.* Sound and healthie bodies (saith hee) soone wast and consume, by the vse of purging medicines. In like case doe they which feed on corrupt and vnholosome meates.

Likewise the same author in the 37. ^{Hip. lib. 2.} Aphorisme ^{Apho. 37.} of the former booke, saith, that *Qui corpora habent commoderata ijs purgationes difficiles sunt.* To such as are in health purging medicines are very dangerous. And truely this his assertion seemeth to be grounded vpon good and substanciall reason. For whereas the vertue and operacion of the purge is to draw and expell forth of the bodie such corrupt and vnholosome humours as haue any affinitie or likenesse in substance with the purge; and in healthie bodies finding none of that disposition and nature, the purge then either loseth his operation and action, and thereby is conuerted into some bad humour in the bodie, or else it draweth and expelleth forth humours verie profitable and necessarie for the nurrishment and sus-

D.

tentation

A warning

tentation of the bodie. And therefore all purges must needs bee to sound and healthie bodies verie perillous and dangerous.

And as for sick and diseased men, they ought onely to vse purging remedies at such times as their bodies and humours shall bee made fit and apt for the operation and action of the purge, according to that counsell of *Hippocrates* in his tenth *Aphorisme* of his second booke, saying:

*Purganti quoties vacuas medicamine corpus,
quo bene res Cedat, fluxile redde prius.*

Hip. Apho. 10.
lib. 2.

So often as thou purgest, so often also ought you to make your bodies apt thereto, and the humours (to bee purged) fluxible. That the parts and passages of the bodie beeing open, and the humours apt to runne, the purgation might worke with lesse torments and grieve to the partie purged.

So that it seemeth verie apparant true, that neither in health, nor yet in sicknesse, that so vntimely and vulger vse of *Tabacco* (beeing beefore proved a violent purge) can bee vsed without great hurt and danger.

Hip. Apho. 6.
lib. 1.

Neither ought this kinde of remedie to be giuen at any time, but in causes of extremetrie, and in desperate diseases onely. For that it is an extreame and desperate medicine. *Extremis enim morbis extrema remedia adhibenda sunt*, saith our *Hippocrates*. And *Galen* in his comment vpon the same *Aphorisme* sheweth all strong purges to bee reckoned amongst extreame remedies.

The

for *Tabacconists*.

The fourth Reason.



He fourth argument against this new-come simple, was that it dryeth vp & withereth our vnc-
tuous and radicall moisture in
vs, and thereby seemeth an vt-
ter enemy to the continuance
and propagation of mankind.
This may be proued in this sort.

That thing which depriueth the bodie of nourishment and foode, doth also wither and dry vp our naturall and radicall moisture: (because this hath his refreshing and sustentation from the purest part of the blood ingendried of our nourishments) But *Tabacco* was shewed beefore to depriue vs of our nourishment, in that it spendeth and euacuateth out of vs by spitting and swetes and other-wise much of that matter that in time would proue in vs good blood and good food for our bodies. And therefore *Tabacco* must needes bee saide to bee a great decayer and witherer of our radicall moisture beefore specified.

Moreouer *Tabacco* by meanes of his great heat and immeasurable drynesse, dissipateth naturall heat and kinde warm'th in our bodies, and thereby is cause of defect of good concoction and perfect digestion in vs. The humours therefore in vs by this meanes made crude and raw, can bee no fit aliment or nu-

D. ii.

triment

A warning

triment for the vntuous and substantiall humiditie, wherein with moderate and kindly heat, the Philosopher esteemed the life of man to consist.

And last of all, whereas the sperme and seede of man, is supposed (by the Phisitions and naturall Philosophers also) to bee framed of the purest and finest part of his blood by the action and vertue of kindly warm'th working therein; the blood beeing now vndigested and crude, and the naturall heat peruered and corrupted by the immoderate vse of this hellish smoake, reeking forth of *Plutoes* forge, what sperme or seed shall wee expect to come from them that daylie vse or rather shamefully abuse this so apparant an enimie to the propagation thereof, as well if you respect the materiall cause of seede (consisting in the perfectest and most concocted parts of the blood) as his efficient (resting in the moderation of naturall heat,) both greatly altered and decayed by the vse of *Tabacco*.

Heereby it must needes in consequent follow, that the continuacion and propagation of mankinde (consisting principally in his perfect and vncorrupt seed) is in these men much abridged.

And for certaine prooffe that *Tabacco* dryeth vp the sperme and seed of man, I heare by faithfull relation of such as haue much vsed it; That whereas beefore the vse thereof, they had beene long molested with a flux of seede, commonly called with vs the running of the reynes, and of the Phisition *Gonorrhæa*, (proceeding in them by reason of great quantitie

for Tabacconists.

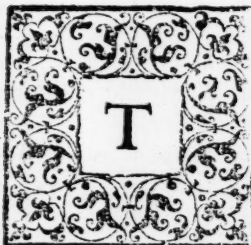
quantitie and abundance of that matter seeking vent
foorth of the bodie) they were in short space ea-
sed of this affect by the onely vse of this medicine.
For no doubt, this fierie feume, dried vp the super-
fluitie of that matter, which by reason of hir thinne
and great quantitie easely dropped from them. But
if they persist ouer long in the practise thereof, no
doubt more of that spermaticall humiditie will bee
dried vp in them, then will bee conuenient for their
health, or for the increase of their like; whereby the
propagation and continuacion of mankinde in this
world must neede bee abridged.

D.iii.

The

A warning

The fift Reason.



He fift argument againſt *Tabacco* was, that it diffipateth naturall heat, and thereby was occaſion of raw and vndigeſted humours in the bodie.

This thing in part hath ben demonſtrated beefore in the Chapter precedent, to which

may heere be added that wher naturall and kinde heat is by any meane made more violent and fiery, there the partes of the bodie are made more hard and dried, and thereby the more vnfit and vnapt to drinke or receiue into them ſuch liquid and moiſt matter, as by the daylie foode ſhould accrue and grow to them. Wherevpon it falleth forth that that humiditie that ſhould bee conuerted into the nature and ſubſtaunce of the ſolled parts, is made (by meanes of their not admiſſion thereof) excrementall and ſuperfluouſ.

For it is not a thing either ſtrange or abſurde in Philoſophie that thinges of qualitie drye, may by an accidentall meanes bee cauſe of ſuperfluouſ moiſture. Wee ſee this thing confirmed by *Galen* himſelfe in his ſecond booke and ſecond Chapter *De*

*Galen. Lib. 2.
de Temp. cap.*

tempera mentis, and alſo by *Auicen*.

for Tabacconists.

Wee see by experience that olde persons beeing naturallie drie in their solled parts, and haue for that cause, their skinne parched, their faces withered, their sinewes stiffe, their backs stouping, and yet who doubteth but such persons haue in their stomacks intrails and inwarde partes great store of flegmaticke and excrementall moistures, proceeding of want of good digestion and concoction in thole parts.

And truely those superfluities doe the more abound in them, for that theyr firme and sollide parts, (as Sinowes, bones, and flesh, Veines, Artires and Ligaments) are to drye and hard to receaue & suck vpp so much of that alimentall humour which Nature doth dayly send to them for their sustenance and reliefe.

And hereof is scene in dayely experience that olde folke are troubled most with rewmes, Catarres, Conghes, spatterings, vomitts, scourings, and such lyke.

And that olde age is naturally drye and hard. *Galen* declareth in these words : *Senum temperies sicca est, pro exemplo sunt arbores, Nam quoties senescunt magis exsiccantur.* Lib. 2. De tempera cap. 2.

Wee see also that the Earth in Haruest tyme being ouer dried and parched with the heate of the sommers Sunne, cannot so spedely suck and drinck vpp such sudden shoures of Rayne, as at that time most vsually doe happen.

And therefore about that tyme of the yeere we see the greatest waters and land floods to appeare,
and

A warning

and most harmes to happen to menne by losse of theyr Hey carried away thereby.

All which procedeth by reason of the great sic-
cetic and dry'th of the Earth at that season, causing
it to bee farre vnapt to receaue that suddaine moi-
sture flowing on the face thereof.

In like case the firme and solide partes of mans
bodie, beeing ouer drye and hardened by the long
and continuall vse of Tabacco, doe with the more
difficultie receaue and imbybe in-to them the ali-
mentall humiditie beefore specified: and therefore
they remayne more copious in the bodie.

The

for Tabacconists.

The sixt Reason.



He sixt Reason against *Tabacco* was, that this Plant seemeth not voyd of suspi- tion of a venemous and poysoned nature, and therefore ought not so carelesly or confidently to be v. sed.

The venemous & poysoned substance and nature of *Tabacco*, is manifested and prooued by this, that it is daily experimented, and before was prooued by vs, to be a violent and most forceable purge.

Galen in his second booke *De ratione virtus*, and 12. Section, holdeth for a certaintie that all vehement and violent purges, haue in them some deliterious & poysoned nature, and a facultie or operation cleane contrary to the nature of man.

Gal de rat.
virt in morb.
acutus Scd. 12

And in the sixt of his *Epidenickes*, the same *Galen* affirmeth, that in times past purging medicines were esteemed deliterious, for that they (being taken in any large quantitie) were offensiuē to nature, destroying and wasting the same.

In good Authors I finde three kinds of deliterious medicines. The one in manifest qualitie, either excessiue hote, as *Calcanthum*, or else extreme cold (as *Mandrake*) or *Opium*.

1.

Of the second sort are those which by their owne poysoned nature and substance, be deadly offensiuē to the takers thereof, and they being receiued but in smal

2.

E.

dose

A warning

dose or quantitie, kill and poyson the takers thereof. Such are venomous muskrumps, *Napellum*, *Taxicum*, and such like.

3. Of the third kind of deliterious and deadly medicines, be such, as are by reason of their vehement and violent evacuation most dangerous and perillous, if in any large quantitie they be assumed. Such be *Enphorbium*, *Præcipitate*, *Eleterium*, and *Tabaccho* it selfe.

Which last as it is *deliterious by violent enacuation*, So it is also very pernicious and hurtfull *in his manifest and evident qualities of extreame dryth and heate included therein.*

But touching his violent evacuation and purging qualitie, it hath bene sufficiently proued before. This one thing may be added therevnto, that *Tabacco* is in this respect more perillous, for that it is taken without due preparation and correction.

To. Mesnes
cap de aloes.

For it is confessed of all Physitians, that euery purging medicine if it be strong (in respect of the deliterious & bad qualitie it hath) ought to be artificially corrected, before it be takē, least he communicate his bad and venomous nature, to the stomack & inward parts.

Herevpon it is a vsuall custome in Phisick, to mixt with purges, Mastich, Cloues, Cinamome, Ginger, Aniseeds, Nutmegs, and such like sweete and aramaticall spices, partly to take away the vngratefull sent of the purge, and partly to defend the vitall spirites, and principall parts, from the malice and hurt which otherwise would happen by the ill qualitie of the purge.

Out of this rule of preparation of purges, onely
Aloes

for Tabacconists.

Aloes Sucoitrine is by *Mefnes* excepted. Which (as he affirmeth) is so farre from ill qualitie and deliterious nature, as that it is commonly giuen with other purges to amend and correct their venemous and malicious nature.

But what correctives I pray you in our time and Countrey are there vsed in this Indian *Tabacco*, which the more simple & sincere it is, the more holsome and effectuall it is adiudged to be? And if it haue by any meanes any aromaticall spices shuffed amongst it, it is straight reiected and condemned for naught & counterfeit.

I denie not but that since *Hipocratus* and *Mefnes* time, there haue beene found out fundrie purges by the latter Arabians, which for that they worke gently and without offence, are called of them, *Benedicta Medicamenta*: Blessed and safe medicines, and therefore haue need of no preparation to be vsed with them for their correction. Such are thought to be *Manna of Calabria*, *Camarinds*, *Cassia* of *Rhubarbe*. But this *Tabacco* (now in vse) is of an other keye, and no waies to be accounted *Benedictum* in working, but rather diabolical and hellish: for that it worketh with extremitie, torments, and grieve.

And that it is also in substance and nature deliterious and venemous, may be gathered by the symptornes & accidents which do immediatly follow and ensue the large drinking thereof. That are, Violent vomits, many and infinite stooles, great gnawings and torments in the guttes and inward parts. Coldnesse in

Tabacco in
his nature
poison.

A warning

the outward and externall members, Crampes, Convulsions, cold sweats, Ill colour and wannesse of skin, defect of feeling, sense & vnderstanding, losse of sight, giddinesse of the head and braine, profound and deep sleepe, faintnesse, fowndings, and to some hastie and vntimely death. All which, or the most part of them concurring, do manifest a poysoned qualitie or venomous nature in the thing receiued.

Tabacco a
double poison.

And it is the more daungerous for that it hath in it the effects of contrary and repugnant poysons; for albeit it be in qualitie very hote and dry, yet hath it a stupifying and benumbing effect, not much vnlike to *Opium* or Henbane: which are held to be cold in the extreamest degree. And albeit, it be apt to suffocate or strangle like to Gypsum or playster of Parrise; yet doth it purge & scoure as violently as Precipitate or Quick-silver sublimed.

Tabacco like
the poyson of
a Scorpion.

Dioscord.lib. 2
cap. 10.

I cannot resemble the poysoned force of this *Tabacco* to any thing more aptly, then to the venome of a Scorpion, which neuer receiueth cure but from the Scorpion it selfe, bruised or annoynted on the place stung. In like case the venomous impression left in the stomach by *Tabacco*, receiueth no ease by any thing else whatsoeuer, but by *Tabacco* onely, erstwoone reiterated and resumed. This only difference seemeth to be betweene these two poysons, That the venome of the Scorpion hath his perfect and absolute cure from the Scorpion it selfe, but that of *Tabacco* hath only a certaine ease and paliation for a time by the fume of *Tabacco* receiued; but after perfect and absolute cure, this

for Tabacconists.

this *Tabacco* by it selfe a thousand times resumed or reiterated admitteth none.

Neither do I take it of great importance which is by some alleaged; That many here in *England* do take the fume of *Tabacco* without hurt or inconuenience, and without any such straunge accidents following. For the custome of taking *Tabacco* with vs, is in that manner, as that, it neither profiteth, nor yet hurteth much.

Custome is of great force.

For what great inconuenience (I pray you) can happen to the taker thereof, when as he receiuing it at the mouth, doth straightway puffe it forth againe, or snuffeth it out at his nostrils, before it can haue sufficient time, and space, to imprint his malicious and venomous qualitie in their bodies?

Every Agent requires time conuenient to worke his effect.

Fewe or none do take it downe their throates, and such as let it passe down, they mince it in such sort, and swallow it in so small quantitie, as that no great detriment can happen to them thereby.

If the Agent lack due quantitie he loseth his force.

But if happily any more audacious then circumspect, shall let downe any large quantitie thereof, then shall you euidently perceiue in him, most of those accidents before specified.

I am not ignorant that many perillous and deadly poysons are sometimes taken into the bodie without offence and daunger, but then they are either in verie small quantitie (as I spake before) or else so repressed and corrected with other Cordials, as that they can not offend, but sometimes they bring great commoditie and profit with them.

Poysons sometimes may be taken without offence.

For example, the flesh of *Vipers* in Treacle is so tempered

and

A warning

and corrected, that it profiteth much to such as orderly receiue it, against any poyson or contagion whatsoever. And quicke-siluer well mortified, is often giuen, & inwardly taken, against many infirmities, with good successe.

So in like maner we denie not but that in smal quantitie *Tabacco* may be taken of any man without perill or imminent danger, & especially being corrected & purified by the force of the fire wherewith it is ministered.

Fire correcteth poyson.

Seneca lib. 2.

nac. quest. cap.

38.

For that fire sometimes doth repress the poisoned vapour of venomous things, may be prooued by the testimony of *Seneca*, who (in his 2. booke of his natural questions, and 31. Chap. going about to shewe the reason why that poisoned and venomous beasts do neuer engender wormes within them, vntill such time as they be first stricken with lightning) saith, that wormes are engendred of humours apt to receiue life. But such be farre differing from such as are of a venomous or poisoned disposition or nature, for they are altogether aduersaries and enemies to life. This poysoned and venomous nature in serpents (once stricken with lightning) is in them wasted, dissipated & dispeared, by meanes of the fire in the lightning, and the humors remaining after in them, beeing freed from venome and poyson, may the more aptly be conuerted into things bearing life, and to wormes themselues.

Hieronymus
Mercurialis
lib. 1. de re-
henis.

It may also be assigned out of *Mercurialis* for another reason why wormes are not engendred in poisoned serpents, because that wormes haue their original from vndigested and crudie humors in the body: But *Serpents haue no such in them: for all their humours be well and perfectly digested.* Which may well be gathered by the
the

for *Tabacconists*.

the fragrant and sweete smell, and pleasant smell and sent, which breathing from their bodies, it left behind in those places where they vsually haunt.

But here may be obiected, that if *Tabacco* were of Obiection that poyloned nature (as we haue affirmed) then no doubt, the Indians (who vsually drinke it) should haue long since bin poisoned therewith. But hitherto they haue found no such hurt, but rather great commoditie and manifest benefit thereby. As appeareth by *Momardus* in his Treatise of *Tabacco*.

To this may be answered, that the oddes and diuersitie of their bodies and humours from ours, may alter much the case. Or elie, that long custome and familiar vse of this *Tabacco* from their infancie, hath confirmed their bodies, to suffer & endure the same without hurt or offence: for Custome altereth nature.

In like case I read in *Galen* in his 3. booke of simples and 18. Chap. of a certaine old woman that nourished her selfe long season with poisoned Hemlockes. By little and little (saith he) she accustomed nature thereto, that at length, this poyson became familiar to her, and now way offensiue, but rather nourishing to her bodie.

Auicenna also in his Treatise *de Viribus Cordis*, alleading *Rufus* an auncient Phisitrian for his author, reporteth that there was a young maid, who being fed and nourished long time with poison, liued her selfe in perfect health. And yet with her venemous breath shee poisoned & infected all other persons that came neare to the same.

Plinie in his 7. booke and 2. Chap. of his naturall history. And *Aulus Gellius*, noct. attic. 16. cap. 11. And *Siluius*

Answer,

*Galen lib. 3.
de simplicibus
cap. 18.*

*Auicenna tract.
de viribus
Cordis.*

*Plin.
Aul. Gel.*

A warning

Siluius.
Itabous.

Siluius Itabous in 8. lib. do all testifie that in times past there were certain people in *Italy* (*Maritiás* by name) who vsually handled and sold, yea and fed on alio the flesh of *Vipers*. Which of all Serpents are accounted most malignant and venomous.

Virgil.
Æncid. 7.

And *Virgil* in his 7. *Æncid.* faineth those people to be the offspring of *Circus*, and that they had a naturall gift giuen them by her, to tame and enchaunt that kind of Serpent: and also to qualifie and delay the venomous and poisoned nature thereof.

Galen.

Of these men *Galen* maketh mention in his 11. booke of simple medicines, where hee confelleth, that being at *Rome*, he enquired diligently of those people (tearmed *Marfi*) of the nature and qualitie of *Vipers*, and how they differed from the other Serpent called *Dip(s)*. Because (saith hee) they were expert and cunning in them.

Custome is an
other nature.

So that it is manifest and apparant by the testimonies before rehearsed, that Custome may alter and chaunge nature and the qualitie of things, according to that vsual *Consuetudo alterat naturam*. Custome changeth nature, and at length turneth into nature it selfe; for it is an other nature.

The like is seene in the East *Indyes*, where the Turkes familiarly vse *Opium* in large quantitie, which to vs but in very small dose is experimented to be manifest poyson: onely long vse and familiar practise hath made this not vnconuenient for their bodies.

And so no doubt if our countrey men from their infancie had by litle and litle vsed to take this *Tabacco* fume or other poison whatsoeuer, they should haue had

for Tabacconists.

had as litle cause to feare the daunger thereof, as the Turkes haue of their *Opium*, or the old Marfitions had of Vipers, or the West Indians haue of their *Tabacco*. But for want of that Custome, it fareth with vs in that sort, that if we take any great quantitie of the *Opium* before specified, we shall rather die on the sudden, or else fall into that kinde of dead sleepe, as that we shall by no other meanes then by the Arch-angels trumpet (sounding at the latter day) bee awakened there-out.

To this may be added a secret vertue and specificall qualitie giuen the Indians by nature, whereby they are not ouerconie by this kinde of poyson, as other Nations be. For *Sextus Empericus* reporteth in the like case, that one *Attienagoras Argiuous* had a gift giuen by nature euen from his birth, that hee could bee hurt by no venemous Beast or Serpent whatsoeuer. And that certaine people of *Aethiopia* did naturally feed & nourish themselues with the flesh of Scorpions.

*Sextus Empe-
ricus,*

But we English-men may not safely presume that this specificall vertue and hidden qualitie doth abide or lurke in vs, seeing that by farre weaker poisons then these, we sustaine infinit perils, and often incurre death it selfe.

Wherefore we haue the lesse cause to venture on things in reason suspected to be of a venemous & poysoned qualitie, because forsoothe the Indians doo it without offence.

Neither is it of any great waight or moment which is alleadged of the *Tabacco* patrons for her commendation, that Marriners and Sea-faring men, neuer
F found

A warning

found any remedie so forceable against the Scuruie and other diseases of like nature, commonly incident to that kinde of people (by meanes of the foggy ayre in the Sea, and their vnholosome diet) then is the fume of *Tabacco*.

The reason of this profit in Marriners may bee, because their bodies after long lying on the Seas, are filled and stuffed with badde and corrupt humours, on the which the force and power of *Tabacco* dooth worke, drawing and purging them forth of the body, no otherwise then other strong purges expell and purge forth such corrupt humours as haue any similitude or likenesse to themselves.

But as strong purges taken of sound and holosome bodies (as I shewed you before) be very perillous and dangerous: So truly is *Tabacco*, being taken of such as are cleare and voyd of such impure and corrupt matter, which to the Marriners is most familiar and vsuall.

The like is scene of other poysons, which when they find any of their owne qualitie & nature in mans body, or that hath any likenesse or similitude to them, they drawe forth the same (the like coueting his like) and leaue the sound and healthy humours cleare and vnspotted.

But when no such poisoned matter is found in the bodie, then dooth the poyson or venome receiued, worke on the good humours, vtterly corrupting and destroying them. So that it is apparant that sometime venomes (to venemous and poysoned persons) may be profitable & medicinable. But to sound & healthy bodies.

for Tabacconists.

bodies they can neuer happen without danger.

The seuenth Reason.



He seuenth reason against *Tabacco* was, that this hearbe seemed to bee first found out and inuented by the diuell, and first vsed and practised by the diuels priests, and therefore not to be vsed of vs Christians.

That the diuell was the first author hereof, *Monardus* in his Treatise of *Tabacco* dooth sufficiently witnesse, saying. The Indian Priests (who no doubt were instruments of the diuell whom they serue) doo euer before they answere to questions propounded to them by their Princes, drinke of this *Tabacco* fume, with the vigour and strength wherof, they fall suddenly to the ground, as dead men, remaining so, according to the quantitie of the smoake that they had taken. And when the hearbe had done his worke, they reuiue and wake, giuing answeres according to the visions and illusions which they saw whilst they were wrapt in that order.

And they interpreted their demaunds as to them seemed best, or as the diuell had counselled them, giuing cōtinual doubtful answers, in such sort, that howsoeuer they fell out, they might turne it to their purpose, like vnto the Oracle of *Apollo*. As

Aio te Æacide Romanos vincere posse.

Which might be vnderstood, that either he might ouerthrow the Romanes, or that the Romanes might ouercome him.

A warning

But yet in more plaine words, the same *Monardus* a litle after declareth the Diuell to bee the author of *Tabacco*, and of the knowledge thereof, saying: And as the Diuell is a decciuer, and hath the knowledge of the vertue of hearbes; so hee did shewe them the vertue of this hearbe, by meanes whereof they might see the imaginations and Visions that hee representeth vnto them, and by that meanes dooth deceiue them.

Wherefore in mine opinion this practise is the more to be eschued of vs Christians, who follow & professe Christ as the onely veritie and truth, and detest and abhorre the diuell, as a lyar and deceiuer of mankind.

The eight and last Reason.



He last, and that not the least argument against *Tabacco*, was that it is a great encreaser of melancholy in vs, and thereby disposeth our bodies to all melancholy impressions and effects proceeding of that humour.

Galen. lib. 2.
de tempera.
cap. 3.

Galen in his second booke of temperaments and 3. Chapter, defineth Melancholy to be the very sediment and dregges of bloud; which is so farre thicker & colder then bloud, as yeallow choller is held to be thinner and hotter then the same.

And this melancholy humour is said to bee of two sorts; the one naturall, the other vnnaturall.

The naturall is that thicke part of the bloud before rehearsed. The vnnaturall is not the sediment or grounds

for Tabacconists.

grounds of good blood, but rather a certain burnt and parched matter rising of the adustian and scorching of the other humors, that is, of phlegme, yealow choller, and of the former sediment of pure blood, which we termed naturall melancholy.

And albeit it seemeth very vnlike that phlegme (being of nature cold and moist) may by any adustian be turned into swoart and blacke choller, yet in qualitie and disposition that humour doth often represent and resemble melancholy it selfe. And therefore *Galen* holdeth sometimes melancholy to bee ingendered of phlegmy ouer-hardned and dried.

The contrarietie and diuersitie of these vnnaturall melancholies, doth hang and depend on the contrarietie and difference of the humours whereof they bee engendered.

All these sorts of melancholies are augmented and encreased much in such as often accustome themselues to the fume of *Tabacco*.

For first, touching the natural melancholy, it is manifest that the thicker and grosser that the blood is, the more of that thicke and earthly sediment it shall containe. But *Tabacco* thickeneth and engrosseth the blood, and therefore *Tabacco* engendereth in vs a greater store of that thicke and grosse sediment which wee defined to bee of *Galen* called naturall melancholy.

The Maior or first Proposition is manifest, for all liquid and moist things are the more thicke, or thinne, and cleare, according to the quantitie of the grounds and feces mixed in the same. For if the groundes

A warning

be many, then is the matter or humor troublesome and thicke. But if the dregges or feces be fewe, then is the humor cleare and thin.

The Minor or second Proposition of the former Sillogisme, may be proued in this sort. All those things which waste and consume the purest & thinnest parts of the blood, doo cause the same blood to remaine afterward more grosse and thicke, and therefore may iustly be said to thicken the blood.

But *Tabacco* wasteth and absumeth the liquid and thin part of our blood, and therefore *Tabacco* may iustly be said to thicken the same. The Maior Proposition being euident, needeth no farther prooffe.

The Minor is proued by daily and vsuall practise and experience of such as commonly doo drinke this *Tabacco*. For thereby doo they purge great store of a cleare and thin humour, which would mixe it selfe with the blood, and cause the same to be more liquid and fluent, and in time also (by good Concoction) turne into pure and subtile blood, apt to feede and nourish the bodie.

And albeit melancholy (being of nature cold) seemeth to haue no need of phlegmetique and thin humours to be mixed therewith (least that his colde distemper be greatly increased thereby): yet of necessitie some store of this crude and rawe matter is required to runne with the melancholy Iuice, to moderate and temper his extreame siccitie and drythe, and to defend it from Induration & hardnesse. The increase whereof in our bodies, breedeth dulnesse, sottishnesse, and blockishnesse. All which are the vsuall effects of ouer-hardened

for Tabacconists.

ouer-hardened and dried melancholie.

For melancholy ouer-hardened, if it come once to be cooled, it is extreame cold as Iron. Which being heat, is extreame hotte; and being cooled againe, is extreame cold also.

So this hard and drie melancholy once deprived of naturall heate by the inordinate vse of *Tabacco* fewme (the fierie heate of the one dissipating the naturall and lesser heate of the other) can yeeld nothing else but the effects of an excessiue and immoderate colde cause lying in the veines, and mixed with the blood. Such are esteemed to bee dulnesse of conceit, blockishnesse, mopishnesse, and fortishnesse, one of the worst kindes of accidents that commonly ensue ouer-hardened, cooled and dried melancholy in our bodies.

Againe, such as the partes of the blood be, such also is thought the blood to bee, and as the blood prooueth, so likewise are the spirites affected, for they doo issue and proceed from the blood it selte. And such as the spirites are, such also is adiudged to be the temper and dissipation of the heart and braine: and as the braine is disposed and affected, so likewise are the vertues of conceit, imagination, vnderstanding, and remembrance, affected and disposed also. All which in particular, by fundrie examples were easie to prooue, for him that is but meanely seene and slenderly read in Philosophie sayings, that the sanguine man by meanes of the puritie of his blood, hath his braine and inward parts well tempered, his senses cleare, his spirites light and subtile, his heart bold and merrie,

A warning

merrie, his minde affable, curteous and ciuill. Whereas on the contrary part, the melancholy person by reason of the superfluous earthly and drie matter mixed with his blood, hath his complexion more wan and swarte, his conceit of braine more dull and hard, his minde giuen to solitarinesse and priuate life. For those two humours of blood and melancholy, are in both their qualities very repugnant and contrary. The one beeing hotte and moyst, the other colde and drie.

But here me thinkes I heare you say, what maketh this Idle discourse of blood and melancholy, of the disposition of the braine and spirits to your purpose, or to the reputation of *Tabacco*?

Forsoothe very much. For heereby it appeareth that the continuall practises of *Tabacco*, destroy the puritie and clearenesse of their blood, in that as I prooued before, it hardeneth and thickeneth the same. And in thickening it engendereth dull & melancholy spirites, which make blockish and fottish conceits, and a timorous and deiected mind not fit or conuenient for man that delighteth in ciuilitie and societie of others. For seeing that the fewme of *Tabacco* yeeldeth no good foode or nourishment to the pure blood, but rather troubleth and corrupteth the same, it is thereby most plaine and euident, that it ingendreth in vs most dull and troubled spirites, also tasting and fauouring much of that loathsome fewme and duskyish smoake which riseth & steemeth vp to the braine by the rooffe and pallate of the mouth, first sent thither through the *Tabacco* pipe full charged with *Tabacco* dust, and afterward

for Tabacconists.

ward scotched and incinerated by the extreame heate of the parching fire.

This darke and smoakie fume, pearcing the cauities and ventricles of the braine, no otherwise, then a melancholy winde or adust vapour. (rising from an adust Liuer, or obstructed splene) do breed in vs terror, and feare, discontentment of life, false and peruerse imaginations, and fantasies most strange, no way depending vpon iust cause or grounds, and alwaies a melancholy spirit, a fearfull and timerous minde. For truly the inward darknesse and obscuritie of the braine, doth appall and terrifie our inward senses and minde also, in no lesse sort then doth the externall darknesse or myst of the outward aire, terrifie & appall the same.

And if any man be so farre blinded with *Tabacco*, that he will not admit for true, that the vapor or fume thereof ascending to the braine, is darke and swart of colour, and of qualitie excessiue drie; let him but cast his eyes on the smoake issuing forth of the nothrils of the *Tabacconists*, or to the smoakie tincture left in the *Tabacco* Pipe after the receit thereof, and he shall easily reclaime his error. This swart & sottish tincture cleaueth so fast to the inward part of the Pipe, as hardly by any meanes but by the extreame heate of the fire it may be cleared from thence. And no doubt the like impression doth the same leaue in our braines, and in the cauities thereof. So that the animall spirits ingendred in those places, can no lesse but (participating thereof) sauer of the same, no otherwise then wine put into an vnflauoric and mustie bottle, doth euer sauer of a mustie taste.

aloud.

G

Neither

A Warning

Ficinus lib. 2.
cap. 6. de sa-
nit. tuend.

Neither am I any waies ignorant that *Aristotle* in his Problems holdeth that melancholy doth help and profit much to the sharpening & quickning of the wit and vnderstanding : and that melancholy persons are deemed of him the most wisest. But this kinde of melancholy (which *Aristotle* talketh of) is altogether naturall, and no way engendred of the *Tabacco* smoake. For it is the sediment and groundes of the pure & perfect blood, in colour like golde, or somewhat inclining to purple : litle in quantitie, and somewhat shining. The spirits which issue from this kinde of melancholy, are verie light, fine and subtile, not much vnlike to the spirits of wine well distilled, and artificially rectified : which is by art and force of the fire drawne out of the feces or groundes of pure wine. And the spirits rising from this drie melancholy humor, are the thinner and the more subtile by reason of the closenesse & straightnesse of the pores of the same matter : and they are the more firme & constant in their action, by meanes that they issue and proceed from an humor more compacted and close vnited.

The subtiltie therefore and stabilitie of these spirites, rising from such a naturall melancholy, doeth much further the sharpening of the wit and vnderstanding of man.

But the like cannot be expected of the spirites rising of that kinde of melancholy which is engendred by the abuse of *Tabacco*. For this sort of melancholy humor is neither bright & shining like to molten gold, nor yet the groundes of pure and perfect blood, but rather an earthly and adust matter, not much vnlike
stoncole

for Tabacconists.

from cole or scorched earth. So that the spirites issuing from it must needs be of a diuers and farre contrarie qualitie and nature.

Last of all, melancholy being of nature cold and drie, had in reason need of some thin and liquid humor to be mixed therewith, to temper his extreame siccetie and drythe : which is the qualitie of most offence and annoyance in it. For as phlegme offendeth most in cold, so doth melancholyfalt most in drynesse.

Tabacco therefore ought in no respect to be familiarly vsed of the melancholy person, because it is excessive drie, both in his manifest qualitie, and likewise by accidentall meanes of his immoderate purging and euacuation, by meanes whereof, great part of that liquid and moyst matter is purged out of the body that should retaine and keepe it in perfect state and temper. And for that *Tabacco* is confessed to be hotte, almost in the third degree of excessse, therefore his drithe and siccetie is thereby made the more vehement, and vntolerable.

So that it is apparant that vnnaturall melancholy, whether it be made of adustian of bloud, choller, or phlegmy, or else of the sediment of them, scorched and as it were incinerated, hath no small encrease by the vntimely vse of this phantasticall deuice of *Tabacco* smoake, leaning in our bodies a fierie impression and drie distemper, not easily remedied.

And therefore in my opinion all melancholy persons, of what state or condition soeuer they bee of, and especially Students and Schollers, ought to bee very

A Warning

well aduised in the vse of so pernitiuous and dangerous
a thing, least that in them, naturall melancholy be con-
uerted into vnnaturall, and this also, either into a corri-
siue and adust humour apt to inflame the braine, or
else into a matter so hard and drie, as that it be altoge-
ther hurtful and offensiue to the vnctuous and radicall
moisture of the life of man: and thereby occasion a
hastie and vntimely death. For no longer can life con-
tinue, then naturall heate bee refreshed with an ayrie
and moderate moisture included in the radical
humour, and appointed by nature for
the reliefe and sustentation
of the same.

FINIS.



